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At this point his reasoning seems less clear than usual, and this chapter is without question the least satisfactory from the point of view of æsthetic theory.

Part II, "Le mécanisme des signes imitateurs," has to do with so many different matters that even a brief summary cannot be attempted. The most interesting portion is that (Chapter XII) dealing with the system of musical education pursued by M. Jaques-Dalcroze. "La Gymnastique Rythmique est donc l'art de représenter les durées musicales et leurs combinaisons par des mouvements et des combinaisons de mouvements corporels (musculaires et respiratoires), d'associer à chaque valeur sonore une attitude, un geste corrélatif." In the preface M. d'Udine, drawing upon his own experience, assures us that this system has justified itself in practice.

It is regrettable that in this country we should not possess professional critics of art sufficiently well-versed in the psychological and in the historical study of æsthetics to make real contributions to æsthetic theory. From any point of view, M. d'Udine appears to have done as much as this.

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Principles of Secondary Education: Volume III, Ethical Training. By CHARLES DEGARMO. New York, The Macmillan Co., 1910.—213 pp.

In this volume Professor DeGarmo has given us the ripened fruit of his long study of the problems of education. In his half dozen earlier volumes he has clearly given evidence that his supreme interest lay in the ethical ends and means of education. He has reserved for this volume, however, his complete expression upon this phase. The book is specifically stated to be a text-book, and presumably is for graduate students and advanced undergraduates. Because of its organization as a text-book, the general reader finds that he is frequently stopped in the midst of an intensely interesting expository discussion and confronted by a set of questions growing out of the text. The questions are decidedly interesting and reveal the wide application which Dr. DeGarmo evidently makes in his own class-room.

The first two chapters deal with "regulative principles," including (1) "The Teleology of Conduct," and (2) "The Psychology of Conduct." He has designed, as stated in the preface, "to make clear the great existing differences in ideals and conditions between the ancient static and socialistic organizations under an economy of deficit and pain, with their resultants of struggle and sacrifice, and the modern democratic order under an economy of surplus and satisfaction, with their resultants of personal independence, and co-operative well-being." He maintains that the ethical doctrines of the Greeks, the Mediæval philosophers, and of Kant, are clearly too individualistic and inadequate for modern social conditions. Dewey, Tufts, Hobhouse, Paulsen, and Baldwin, have furnished, according to De Garmo, much more desirable regulative ethical principles, because fully in accord with the fundamental ideas of evolution.

Chapter 4, "Moral Habits, New and Old," and Chapter 5 on "Some Cardinal Moral Ideals, Old and New" consider genetically several of the specific ideas

growing out of the fundamental regulative principles, earlier discussed. Among the cardinal ideals treated are justice, temperance, courage, and wisdom as virtue. Present day ethical teachings do not deal with ideas of right in the abstract, but with concrete every-day human experience. Greek ideals of conduct do not completely satisfy the minds of moderns because they are essentially æsthetic rather than moral. "But Kantian moral philosophy, reinforced by evolutionary study of man and his institutions, and the general sense of social solidarity, which modern science and its diffusion have made possible, have enabled the masses to apprehend a theory of morals which, while involving many ancient conceptions up to a certain point, rises distinctly above them in moral worth."

In his chapter on "The Adolescent in Modern Society," Dr. DeGarmo is chiefly concerned with considering the best means for getting the youth to develop ethical habits. He advocates an appeal to the utility which such a procedure may have for the youth, that is, get the youth to believe that a desirable course may promote his survival. "Such prudential notions, or those of enlightened self-interest, are not perhaps the highest that may be appealed to, but they are at least to be respected, and they have the advantage of being always appropriate to urge."

Chapters 7 and 8 deal with "The Ethical Value of the High-School Studies," and Chapter 9 with "Some Moral Aspects of Physical Training." The high-school studies considered are the natural sciences, industrial subjects, history, the arts, and literature. Here is to be found the most satisfying discussion of the relation of the curriculum to moral training that has come to the present reviewer's attention. The limits of space preclude any adequate mention. The various academic specialists who have partisan views concerning the special merits of their own subjects would be immensely benefited by a perusal of this impartial analysis of the underlying principles which give a study an ethical value. According to DeGarmo, "Whether knowledge shall have ethical import or not, depends upon the attitude, capacity, and insight of the knower. It becomes a moral instrument when consciously used for moral ends; but when these are absent because unseen or disregarded, then knowledge may be purely intellectual or æsthetic, or may even become the instrument of evil. In itself considered, knowledge, even of the most sacred things, may be wholly non-moral." His criterion of the moral worth of any study is summarized in the expression: "Studies are moralized by being socialized, and they are socialized by daily application to constructive effort." By this he means that, whenever the principles of any subject are developed out of a consideration of their concrete applications, and in turn the principles are made to render meaningful every-day, concrete, human experiences, they come to have moral significance. In short, the applied aspects of every study, whether science, literature, history, or the arts, are those fullest of ethical significance.

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